A U M

Think of and seek out the tiny, brilliant ray that emanates from the soul connecting with the body and the mind; it is power and glory.

—PALM LEAVES.

THEOSOPHY

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GREAT THEOSOPHISTS

APOLLONIUS OF TYANA

THE great Theosophist of the first century B.C. was Jesus the Christ. The great Theosophist of the first century A.D. was Apollonius of Tyana. The lives of these two men are marked by striking similarities and by equally striking differences. The similarities are found in their aim, purpose and teaching, and are explained by the fact that both were members of that great Fraternity of Perfected Men who stand behind the Theosophical Movement. The differences are found in their personal lives and in the way they presented their philosophy.

Jesus is not an historical character. The great historians of the first two centuries do not mention him. As Moncure D. Conway says in *Modern Thought:*

> "The world has been for a long time engaged in writing lives of Jesus. In the fourth gospel it is said: 'There are also many other things that Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.' The library of such books has grown since then. But when we come to examine them, one startling fact confronts us: all of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one! By accepted tradition he was born in the reign of Augustus, the great literary age of the nation of which he was a subject. In the Augustan age historians flourished; poets, orators, critics and travelers abounded. Yet not one mentions the name of Jesus Christ, much less any incident in his life."

Apollonius of Tyana was, on the contrary, a well-known historical figure. The parents of Jesus—whoever they were—were obscure

and humble people. Apollonius belonged to a prominent and well-known family, whose ancestors had founded the city of Tyana where he was born.

The friends and disciples of Jesus were drawn from the poorer classes. Apollonius was the friend of Kings and Emperors. He was at one time the personal adviser of the Emperor Vespasian, and the great Emperor-philosopher Marcus Aurelius admitted that he owed his philosophy to Apollonius.

> "From Apollonius I have learned freedom of will and understanding, steadiness of purpose, and to look to nothing else, not even for a moment, except to reason." (Marcus Aurelius).

Jesus was not one of the travelling Adepts. There is no record of his having been in any country save his own native Judea and Egypt. Apollonius was the most famous traveller of his day. He visited every country in the then known world with the exception of Britain, Germany and China. He travelled extensively through Italy, Greece, Spain, Africa, Asia Minor, Persia and India, teaching wherever he went.

In Athens, Apollonius taught from the same porch which had once echoed to the wisdom of Socrates. He lectured on the island of Samos, where Pythagoras had conducted his school. He spoke in the grounds where Plato's Academy had stood. He taught in the Temple of Apollo in Delphi, above the entrance of which were engraved those immortal words: *Man, know thyself!* He was teaching in Crete on the day of the great eruption of Vesuvius, when the cities of Pompeii and Herculaneum were destroyed. He taught in Italy, Spain and northern Africa, which was then called Mauretania. He lived for a long time in the city of Alexandria, holding his classes in the Temple of Serapis. He went up the Nile as far as Thebes and Karnak. He celebrated the festival of Neith in the ancient city of Saïs, where stands the ever-veiled statue of this goddess with its inscription: *I am all that has been, and is, and shall be, and my veil no mortal has withdrawn.* And all of these travels were carefully recorded and preserved.

Jesus left nothing in writing. Apollonius was the author of a voluminous philosophical literature. All of his works were collected by the Emperor Hadrian, and preserved in his place at Antium. The records of Apollonius' life in Greece are so important that, were it not for the works of Apollonius and the books of Pausanius, we would have had no history of Greece between the year 52 B.C. and the fifth century A.D.

There is, unfortunately, no accurate record of Jesus' life. The one most commonly accepted is found in the four Gospels. But this record was not written by Jesus himself, nor by any of his immediate disciples. As Fauste, the great Manichean of the third century writes:

> "Every one knows that the Evangeliums were written neither by Jesus nor his apostles, but long after their time by some unknown persons, who, judging well that they would hardly be believed when telling of things they had not seen themselves, headed their narratives with the names of the apostles or of disciples contemporaneous with the latter."

The record of Apollonius' life is, on the contrary, quite complete. It was written by a personal friend and devoted disciple of Apollonius who was his constant companion for more than fifty years, and who made a daily report of all that Apollonius did or said during that time. This record was transcribed and put into book form by one of the most famous historians of the day, and was published in the year 210 A.D.—over a hundred years before the Gospels appeared.

The compiler of this book was Philostratus, who is called the Talleyrand of the second century. He was a famous scholar, the author of a large number of philosophical and historical books, and the close friend of the Emperor Severus and his wife, Julia Domna. Severus was a Neo-Platonist and Julia Domna was one of the most famous women in history. She was a philosopher of note, and surrounded herself with the greatest intellects of the day. She also founded one of the great libraries of that age, which was subsequently "cleared of its philosophical chaff" by the Christian Emperor Justinian, and completely destroyed in the sixth century by Pope Gregory.

The Emperor Severus and his wife were great admirers of Apollonius, and it was at the Empress' request that Philostratus compiled his *Life of Apollonius* from the manuscripts which had been entrusted to her care. A copy of this work, written in Greek, may be found in the Library of Congress. No English translation appeared until the year 1809. In that year the Reverend Edward Berwick, Vicar of Leixlip, Ireland, published his own translation with profuse apologies to the Christian world for the similarities (which all would notice) between the life of Jesus and that of Apollonius.

The world today may be unaware of those similarities. The world of the second and third centuries was only too well aware of

them. The Church of that day was basing its claim of Jesus' divinity upon the miracles that he is said to have performed. But Apollonius was performing the same miracles before their very eyes, and at the same time refusing to call them *miracles,* claiming them to be but expressions of natural law. One day Apollonius met a funeral procession, bearing the body of a young girl who had just died. He stopped the procession with these words: "Set down the bier, and I will dry the tears being shed for this maid." In a few moments the maid arose and joined her friends. Apollonius was asked how such "miracles" were possible, and answered:

> "There is no death of anything save in appearance. That which passes over from essence to nature seems to be birth, and what passes over from nature to essence seems to be death. Nothing really is originated, and nothing ever perishes; but only now comes into sight and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence. But it is always the same, differing only in motion and condition."

The "miracles" performed by Apollonius caused great consternation in the young Christian Church. Justin Martyr, the great Church Father of the second century, pertinently asked:

> "How is it that the talismans of Apollonius have power over certain members of creation, for they prevent, as we see, the fury of the waves, the violence of the winds, and the attacks of wild beasts. And whilst Our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous, and actually manifested in present facts, so as to lead astray all beholders?"

Ralston Skinner, author of the *Source of Measures*, believes that this similarity "serves to explain why the *Life of Apollonius of Tyana* by Philostratus has been so carefully kept back from translation and popular reading." He says that those who have studied this work in the original are forced to the conclusion that either the *Life of Apollonius* has been taken from the New Testament, or the New Testament from Philostratus' work. As the New Testament did not appear until a hundred years after the publication of Philostratus' book, the reader is left to draw his own conclusions.

Philostratus probably knew the commotion his book would cause in the Christian world. Possibly he wrote it for that very reason. For he was a devoted admirer of Pythagoras, and as such must have taken pleasure in bringing into public notice the noble character of one who was a strict and zealous follower of the Pytha-

gorean School. In defending the position of Apollonius, Philostratus says:

> "Some consider him as one of the Magi, because he conversed with the Magi of Babylon and the Brahmans of India and the Gymnosophists of Egypt. But even his wisdom is reviled as being acquired by the magic art, so erroneous are the opinions formed of him. Whereas Empedocles and Pythagoras and Democritus, though they conversed with the same Magi, and advanced many paradoxical sentiments, have not fallen under the like imputation. Even Plato, who travelled in Egypt, and blended with his doctrines many opinions collected there from the priests and prophets, incurred not such a suspicion, though envied above all men on account of his superior wisdom."

Philostratus, then, must be admired as one of those who called for a restitution of borrowed robes, and the vindication of calumniated, but glorious reputations. And in bringing certain parts of this old book, (now long out of print) to the notice of Theosophical students, the same object is kept in view.

This book, like all others of a similar character, has both a literal and a symbolic meaning. If it is studied symbolically, it will be found to contain the whole of the Hermetic philosophy. Apollonius' journey to India represents the trials of a neophyte, and his conversations with the Sages of Kashmir would, if properly interpreted, give the esoteric catechism. Many of the secret dogmas of Hermes are explained in symbolical language by the great Adept Iarchas, and his words would disclose, if understood, some of the most important secrets of nature.

Apollonius was born in the year 1 A.D. in the Greek town of Tyana in Cappadocia. He came of an ancient and aristocratic line, and was brought up in wealth and luxury. His birth, like that of most great Teachers, was out of the ordinary.

> "Whilst his mother was of child with him, Proteus the Egyptian God appeared to her. The woman asked him what she should bring forth. To which he replied: 'Thou shalt bring forth me!' This you may suppose excited her curiosity to ask again who he was, and he said he was the Egyptian God Proteus."

When his mother neared the time of her delivery, she was told to go to a certain meadow and gather flowers. When she approached the meadow, a flock of swans formed a circle around her, singing and clapping their wings. At the moment of Apollonius' birth, a thunderbolt came out of the sky, arose to heaven and disappeared in the blue.

The child Apollonius possessed great intelligence. At the age of fourteen he was sent to the city of Tarsus, then a place of great learning and culture. But Apollonius would not rest until he had gained his father's permission to leave Tarsus and go to Aegea, where he hoped to find a more congenial atmosphere and a greater opportunity for philosophical study. In Aegea he soon contacted disciples of the Pythagorean School, and at the age of sixteen he adopted the Pythagorean discipline. From that time on he ate no meat, drank no wine, wore clothes made entirely of plant fibres, and allowed his hair to grow long. There he entered the Temple of Aesculapius, was initiated by the priests, and learned the art of healing as Jesus had learned it with the *Therapeutae* in Egypt. Later he turned the Temple of Aesculapius into a Lyceum similar in character to the Lyceums founded by Pericles, Cicero and Aristotle. Finally he took a vow of silence which lasted for five years, during which period he never uttered a word.

At the end of his stay in Aegea he went to Antioch, where he taught for many years. The platform of his work is described by one of his biographers, Daniel M. Tredwell.

> "He maintained that the only good was moral excellence, the only true satisfaction, independence of external circumstances, and consequently held that wealth was an obstacle to the development of virtue. The whole of his life was spent, the whole of his teachings are founded, on the idea that all men are called to receive and practice truth. He speaks and acts as a reformer everywhere. He had no narrow notions of nationality, no local clique to serve. He came to no chosen people, but to all mankind."

All during those years his thoughts had been fixed on far-off India where he had been told that those Mahatmas lived who stood nearest to the source of wisdom. During his stay in Antioch he had acquired seven disciples. But when he spoke of a journey to India, their enthusiasm waned. And so he finally set off on his journey accompanied only by two scribes, one of whom could write rapidly, the other beautifully. When he reached the city of Ninus, a young man by the name of Damis attached himself to Apollonius and accompanied him throughout all his subsequent wanderings. It was Damis who wrote the account of Apollonius' travels which Philostratus compiled at the request of the Empress Julia Domna.

After all their arrangements had been completed, the wanderers set out upon their long journey, which would carry them into new

and strange places and finally lead them into the presence of the Masters. Their first resting place was the city of Babylon, where Apollonius met the Magi and was initiated by them into the Chaldean Mysteries. The King of Babylon became his friend and furnished him with camels and a guide for his trip.

It was early spring when Apollonius and Damis began their long journey. We can see them, mounted upon their camels, crossing the desert wastes of Arabia, finally reaching the rose-scented land of Persia where Omar, a thousand years later, begged that he might be buried "so that roses might blow over his tomb." They were received everywhere with enthusiasm, for their caravan was headed by a camel wearing an ornament of gold, proclaiming to the world that friends of the King of Babylon were upon the road.

And all through the sultry days, lulled by the sleepy tinkle of the camel bells, Apollonius talked with his friend Damis. Sometimes they laughed and spoke of trivial things. But Apollonius always tried to bring the mind of his friend to the consideration of spiritual matters, using the commonplace to illustrate the divine. One day, shortly after they had begun their ascent of the Hindu Kush, Apollonius said to Damis:

> "Pray tell me, Damis, where were we yesterday?"
> "On the plain," answered Damis.
> "And where are we today?"
> "On the Caucusus, if I am not mistaken."
> "Then," said Apollonius, "yesterday we were *below;* today we are *above.* In what respect do these conditions differ?"
> "In this," said Damis, "that yesterday's journey has been made by many travellers; but this day's journey has been made by the *few.*"

And so, in this simple manner, Apollonius was able to call the attention of his friend to the Path and the Few that find it.

On another day they were watching the great white eagles that soared majestically above their heads. And Apollonius used this occasion to tell his friend the story of Prometheus and how it symbolized the Egos who incarnated in men long, long ago. Then he explained the Indian origin of the Greek myths, and told Damis that

> "The Greeks and Indians have different opinions about Bacchus. The Indians affirm that Bacchus was the son of the River Indus, and that the Theban Bacchus was his disciple."

At last they reached the city of Taxila, which lies near the modern city of Rawalpindi, close to the border of Kashmir. In

front of the city walls stood a large Temple made of porphyry and enriched with ornaments of gold. There they rested until the King was ready to receive them, and there Apollonius, speaking of the art of painting, told Damis how the mind itself paints indelible pictures on the astral light.

Apollonius found the King of Taxila a philosopher and a disciple of the very Mahatmas he was seeking. The King gave him the necessary requirements for one who wished to study with the Masters. He said:

> "A young man must go beyond the Hyphasis and see the men to whom you are going. When he comes into their presence, he must make a public declaration of studying philosophy; and they have it in their power, if they think proper, to refuse admitting him to their society if he does not come pure. And when no stigma is discovered, the youth's character is then examined. Such information as relates to the candidates individually, is acquired by a minute investigation of their looks. Wise men, and such as are deep read in nature, see the tempers and dispositions of men just as they see objects in a mirror. In this country philosophy is deemed of such high price, and so honored by the Indians, that it is very necessary to have all examined who approach her."

When Apollonius and Damis took their departure, they carried with them a letter from the King of Taxila to the Sages of Kashmir:

> "King Phroates to Iarchas, his Master; and to the Wise Men with him—health.
>
> Apollonius, a man famed for wisdom, thinks you have more knowledge than himself, and goes to be instructed in it. Send him away learned in all you know, and believe that nothing you teach him will be lost."

According to the description given by Philostratus, the travellers must have taken the same route across the mountains that goes from Rawalpindi at the present day. They must have followed the gorge of the Hyphasis (now the Jhelum river) and watched it foaming and swirling between its ochre banks. They travelled through the great deodar forests, and may have stopped for a moment at the spot where Vishnu is said to have rested after the Great Flood. They caught their first glimpse of the Valley of Kashmir in the late summer, when the roses and lotus are in full bloom. What they thought of this "emerald valley set in a rim of pearls," Damis does not say. His mind was occupied with the tales that Apollonius told him of the Dragons who lived in the

hills. But the Theosophist knows that the Dragons that Apollonius was seeking were the *Nagas,* or Sages of Kashmir.

At last they reached the hill where the Wise Men lived. It rose majestically from the plain, defended on all sides by an immense pile of rocks. There was a Castle on the top of the hill. Apollonius could see the entrance to the Castle, but Damis could see only the cloud that enveloped it.

As soon as they had dismounted from their camels, a messenger from the Masters appeared, wearing a caduceus on his brow. He brought Apollonius a letter of welcome from the Wise Men on the Hill. When Apollonius was conducted into their presence, their Chief—Iarchas—addressed him in Greek, minutely describing the journey which had brought him to Kashmir. Apollonius, following the instructions given to him by the King of Taxila, asked Iarchas if he would instruct him in philosophy. Iarchas replied:

> "I will, with all my heart, for the communication of knowledge is much more becoming the character of philosophy than the concealment of what ought to be known."

Then Iarchas begged Apollonius to propose whatever questions he pleased, "for you know you speak with men who know all things." Remembering the inscription carved over the entrance of the Temple of Apollo in Delphi, Apollonius asked: "Do *you* know *yourselves*?" Iarchas answered:

> "We know all things *because we know ourselves.* For there is not one among us who would have been admitted to the study of philosophy had he not had that previous knowledge."

Apollonius then asked: "As what, then, do you consider yourselves?"

> "As Gods," Iarchas replied.
>
> "And why Gods?" said Apollonius.
>
> "Because we are good men," was the answer.

This conversation led naturally to a discussion of the Soul, and Apollonius inquired what their teaching was in regard to the Soul.

> "The same," said Iarchas, "as was delivered to you by Pythagoras, and by us to the Egyptians."

This statement, so strange to modern ears, could not have been a surprise to Apollonius. For both Homer and Herodotus had spoken of that colony of dark-skinned Aryans, known as the Eastern Ethiopians, who had taken their civilization and their arts from India to Egypt in pre-Vedic days. Iarchas spoke at great length about these Eastern Ethiopians, saying:

> "There was a time when this country was inhabited by the Ethiopians, an *Indian* nation. Ethiopa did not then exist. Whilst the Ethiopians lived in this country now possessed by us, and were obedient to a sovereign named Ganges, they had all the productions of the earth in plenty."

Apollonius must have many opportunities, during his stay in Kashmir, to observe the relics of this ancient connection between Kashmir, Ceylon and Egypt. For even today there is a little island in the very center of the Valley called *Lanka,* which is the ancient name of Ceylon. And the grand old mountain that stands like a sentinel overlooking the Valley is called *Hari-mouk,* the name under which the Egyptians once worshipped the Sphinx.

Iarchas told Apollonius many things about the state of the country when it was inhabited by the Eastern Ethiopians, and informed him that he was speaking from personal knowledge, as he himself had been this same King Ganges in a former incarnation. He then

> " . . . asked Apollonius if he could tell the last body in which he appeared, and in what condition of life he was before the one he was in at present. To this Apollonius replied: 'As it was ignoble, I remember little of it.'
> 'What?' said Iarchas, 'do you consider the being pilot of an Egyptian vessel as ignoble? For I know you were one!'
> 'You are right,' said Apollonius, 'I was.' "

Apollonius spent thirteen years with the Sages of Kashmir, and at the end of his visit Iarchas gave him seven rings, which he was told to wear alternately during the seven days of the week, according to the particular planet that gave its name to the day. When he was ready to depart, Iarchas furnished him with camels, and at the end of ten days he had reached the sea. From there he sent back a letter to Iarchas which read:

> "Apollonius to Iarchas and other sages—health. I came to you by land; you have given me the sea. In communicating to me your wisdom, you have opened the road to heaven. I will remember this among the Greeks; I will continue to enjoy your conversation as if still with you, if I have not drunk of the cup of Tantalus in vain.
> Farewell, excellent philosophers."

That Apollonius did not "drink of the cup of Tantalus in vain" is witnessed by his later work. He brought the Wisdom-Religion back to Europe and laid down lines of force which were continued by his successor, Ammonius Saccas. He established an esoteric

school in Ephesus, and is said by some of his biographers to have died at the age of a hundred years. By others it is claimed that he lived to the age of a hundred and thirty, and by still others that he did not "die" at all, but "disappeared from view."

In the very heart of the Valley of Kashmir there stands the little town of Srinagar, the home of *Sri-Naga,* the "Serpent-King". The present town was founded 300 B. C. by the great Buddhist King Asoka, and was therefore in existence when Apollonius was in Kashmir. There is a tradition among the inhabitants of this town that a great Adept came there from Europe in the first century, and that he died there.

A few miles beyond the outskirts of Srinagar are found the magnificent ruins of an ancient Temple of the Sun. It stands upon a high plateau facing the East, its trefoil arches forming graceful frames for the mighty panorama of the Himalayas beyond. So old is this Temple that the five Pandu brothers of *Mahabharata* fame are said to have worshipped there. Everywhere appears the figure of the triangle super-imposed upon the square—the ancient symbol of septenary man. Philostratus' description of the Temple of the Sun where Apollonius worshipped closely resembles this ancient Kashmiri Temple of Martand.

A two-week's journey on mule-back will take the traveller up the mountains into the little city of Lhadak, in Western Thibet. There he may have the good fortune to discover an ancient Buddhist monastery perched like an eagle's nest on the overhanging crags. There the monks may tell him (as they have told other travellers) of certain manuscripts in their possession which were left to them by the great European Adept of the first century when he passed through Lhadak. And on the other side of the Himalayas, in the sacred city of Lhassa, there are said to be other men who possess records of the Adept who taught in Europe during the first century, and came back "home" when his work was done.

Perhaps, after all, Apollonius did *not* die in Europe, but started out on a second journey to India, passing through all these places on his way "Home."

THE ENEMY OF PROGRESS

EVEN among those blest with the prevalence of the *Satva* quality—naturally "good-hearted" men and women—the same condition largely exists as among similar species of animals, plants, minerals. Nature at large, and in each of her kingdoms presents three forms of being: that which is useful to others, that which is predatory, and that which is inert, neither "good" nor "bad" from the view-point of others.

In the human being all three forms of life struggle for survival or predominance, and the embodied entity called the Soul suffers or enjoys from its "participation in Nature or *Prakriti*"—that is to say, from the commingling of the Spiritual, the Psychic and the Elemental in him as in a cosmos. All these constituents are of the same origin or essential nature, all are in the same "whirlpool of Souls", all struggling alike under the same law of progress, all representing one or another stage in their evolution.

All being thus of one origin and destiny, man represents a third stream which, being self-conscious because of his partial reflection of both the extremes or "pairs of opposites", falls into the error of identifying Self, now with one, now with the other of the two mutually opposing streams. For we forget that in order for there to be an ascending current of evolution there must be its opposite, the descending.

When plunged by the separation called death into worlds subjective, the Ego loses all consciousness of the worlds of Matter, and so, vice versa. Periodically the same phenomenon occurs during sleep and its opposite, waking human life. In neither is there memory of the other state's activities. Only as we enter or leave the body, whether at death, in sleep, or in those profound self-induced states variously called meditation and concentration on Self as distinct from any and all states, any and all forms, is there any possibility of true *clairvoyance*.

What, then, is this true clairvoyance which is the real theme of every Savior, and what is the obstacle which bars us from its realization? The enemy is "addiction to objects of sense" or the like addiction to subjects of the mind. Both are the identification of Self with what is seen. True clairvoyance is "seeing the Self by the SELF". Hence, the "enemy" has to be overcome by each for himself, the realization of the identity of the Self with the Seer in all states and forms of existence.

RECENT OCCULT PHENOMENA

THEOSOPHY for March contained an article entitled "Fire-proof Mediums", in which one large class of occult phenomena was discussed. If one may judge by precedent the doctors, learned and unlearned, will quarrel over the Kuda Bux feat for a space and then, like other "nine-days' wonders", the matter will be conveniently dismissed and forgotten by all save the very few.

But to Theosophists and other delvers into the "unexplained laws of nature and the psychical powers latent in man", such phenomena are of perennial interest. Although psychical phenomena of an abnormal nature are as old as the traditions of the human race, and although every generation witnesses their renewal, they are still, by most persons in the West, considered to be frauds, delusions—and either miraculous or the "work of the devil" where believed in at all.

Another class of phenomena, the so-called *clairvoyance*, occurs in a far wider range than fire-walking, and hence interests more people. There are few communities in which examples of this phenomenon are lacking. Indeed, were individuals more observant of their own psychical natures and experiences, it might be found that there is no normal person who is not at times clairvoyant. But ordinarily only exceptional cases attract even passing attention.

One such in California is reported in the Los Angeles *Times* of Sunday morning, May 3, 1936. Like the Kuda Bux exhibition this case took place under orthodox supervision. Omitting names, the account in the *Times* recites that "a thoroughly normal boy 12 years of age has what doctors for the present term supernormal sight and, moreover, while heavily blindfolded, seems to have remarkable psychic powers."

The account goes on that an exhibition took place at a hospital before 150 doctors. Three eye-specialists superintended the blindfolding. Dark goggles, cased in adhesive tape, were placed on the lad's eyes, and to these were added three further layers of tape covering the face down to the end of the nose. Over all was placed a "thick bandage". We quote:

> "The boy went into a mild form of trance. He then duplicated gestures made by the various doctors. . . . Asked questions, he either replied verbally or wrote answers. Dr. ————, a Persian physician, received his reply written in Persian, although the boy has no knowledge of that language. . . .

"He can walk anywhere without stumbling in strange places. He outlines portraits with a pencil exactly. . . .

"The doctors put the boy to every test imaginable. With an ouija board, which was twisted around and placed in odd positions, he unfailingly indicated every letter and number upon it correctly.

" . . . He could accurately describe anything suggested. He can fetch a given book from a remote shelf and open it at a given page indicated.

"While in the trance he is supposed to be an ancient Persian . . . and in this guise gives certain predictions, which have proved uncannily accurate."

It further appears that the boy has been giving "sittings" for some time before small private groups. Hamlin Garland, the author, has had "more than forty seances with the boy." The boy attends high school and, aside from his clairvoyance, is apparently no different from others of his age.

"At present," says the account, "the doctors prefer to designate his unusual powers as 'supernormal sight and cognition,' while reserving judgment on his psychic ability." One of the doctors commented, "How he could know anatomy and modern medical terms is beyond me. Certainly the boy knows nothing of them." The boy himself "is unable to explain his strange powers," says the *Times*.

What will happen to this lad, already the victim of psychic vivisection at the hands of those whose ignorance is only equalled by their curiosity?

Turning back to the pages of history barely a generation old, who now recalls that the wife of Professor Denton, then geologist for the Smithsonian Institution, was a remarkable "psychometrist" a form of clairvoyance? Or who remembers that Professor James R. Buchanan, who coined the word psychometrist, spent the better part of a lifetime investigating, lecturing, writing, on the subject? Who thinks of the countless seers, psychics, and mediums, who have manifested the same faculty in varying degrees of perfection and imperfection?

H. P. Blavatsky, who represented another School altogether from either the victims of "psychic powers" or those who experiment with these abnormal cases, herself possessed all these powers and many others of which the public has never even heard. But in her case these powers were far more under the control of her will than the ordinary faculties of thought, memory, and imagination

are under the control of our most learned professors and doctors of every "degree". But she was too wise to submit herself to probings and vivisections by the faculty of either materialism or theology, or the like curiosity of the hoi polloi.

She knew that the cycle of racial evolution has reached the point where these phenomena of the astral light and the astral senses will begin to flower. She knew their lure and their dangers, and so sought to teach men the ethics and philosophy of the higher nature, without which the psychic senses become the enemy of the race in a degree and in ways yet to be even imagined, let alone understood. The course of the Theosophical Movement since her mission began in 1875 has demonstrated to what vagaries these "gifts" lead their abnormal possessors.

By this is not meant that such gifts are evil or necessarily the road to delusion and ruin. "Psychical powers" are in themselves neither "good" nor "bad". Common-sense should tell any man this truth. The danger lies in regarding such attributes as "spiritual", when in fact they are no more (or no less) spiritual than the physical senses, or the mind, or any other powers or possessions which in their totality compose human consciousness. They are good or bad as we use them, as we understand them, as we safeguard them. "Psychic powers" differ from other faculties only in that they are more rare, their range wider, the resultants of use or abuse therefore swifter, far harder to deal with, than the side of "human nature" familiar to us. Are we dealing with *that* as we know we should?

Those who have found in Theosophy, and even in its more or less degenerated offshoots, the explanation of the triune basic character of Nature, and Nature's entire structure individualized in man—these will regard this exhibition as far, far more a "test" of the faculty of medicine than of this boy's "psychic powers". They will recall the test of Mesmer's powers by the French Academy, of the Cambridge Professors who undertook to "investigate the theosophical phenomena." They will remember the reception by the intelligentsia of Baron Reichenbach's scientific exploration of "occult phenomena", the devotion of Dr. Kerner and his report on the "Seeress of Prevost", and the scientific reaction to the report of the London Society for Dialectical Research. Will the Doctors and Professors of today learn anything from the Kuda Bux feat, from the "memory of past birth" exhibited in the Hindu girl, as mentioned in the "Lookout" section of THEOSOPHY for May?

Finally, what will Theosophists, mystics and "occult students" generally see in the present instance? Some, no doubt, will "view with alarm" because they have been the pained witnesses of *abnormal* psychism, whether in their own experiences or in the too plentiful record of those who tried to "force themselves into the circle of ascetics". Without themselves realizing the fact, many mystically inclined students are as dubious of psychic powers as orthodox Christians are of the "devil and all his works". Others will as unwittingly be aroused to misguided efforts themselves to acquire the same powers as this boy has manifested. They, too, would like to learn how to "cut capers in the astral light to the amazement of the onlookers and to their own delight"—as Mr. Judge phrased it.

Here and there, however, will be the few who will themselves "reserve judgment" until they know more about the case, distinguishing meantime between the essential facts disclosed, the absurdity of the "tests" devised and the comments of the feature writer who sees only a "wonder" to marvel over. Such students will reread the closing chapter in *Isis Unveiled* in which these powers are discussed in both their normal and their abnormal developments. In this boy's case the powers are normal, and simply mean he has the faculty of "clairvoyance" as naturally as he has physical sight. Who knows what lies behind? But every real student must deeply regret the adverse effect of the exploitation already begun, the danger of the ruin of what might otherwise open the way to something more rare in our day than even "genius".

SEEK THE SELF

We must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.—W. Q. J.

SAT AND ASAT

THE aim of all Theosophical study and work may be defined as the acquisition of a true basis for thought and action. This idea is stressed at the very outset of all genuine Theosophical treatises. Madame H. P. Blavatsky in the first of her five messages to the American Theosophists, defined Theosophy as "the philosophy of the rational explanation of things," and she appealed for an understanding of Theosophy as thus defined rather than mere brain knowledge of tenets and data.

A rational explanation of things is an explanation from the basis of the Real and the Eternal. Explanation on a basis other than the One Reality is like erecting a superstructure on a superficial and insecure foundation. Sooner or later the explanation will fail as the house will fall. A house may appear to be securely founded, because of lack of knowledge of hidden defects and the forces operating below the surface of the earth, the discovery of which requires more than a survey of external surroundings. Even so, an explanation resting on a mere aspect of the Real—no matter how metaphysical and impressive that aspect may appear—must be lacking in true perspective when seen apart from That which changes not and is beyond all differential aspects of Life and Consciousness.

That an ability to distinguish between the many ephemeral bases of life and the One Eternal Basis is the very first lesson the aspirant must learn before he is ready for further instructions, is plainly stated in all the devotional books.

The *Voice of the Silence* contains the following Golden Precepts:

> Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.
>
> The Dharma of the "Eye" is the embodiment of the external and the non-existing.
>
> The Dharma of the "Heart" is the embodiment of Bodhi, the Permanent and Everlasting.

In the Bhagavad-Gita, Krishna's initial instruction to the vacillating Arjuna is along the same lines. "There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of

things, the ultimate characteristic of these both is seen." After thus stating it in terms of the Sankhya doctrine, Krishna imparts the same teaching in a practical, devotional way—the Yoga system. "In this path there is only one single object, and this of a steady, constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system."

Overcoming the heart and its emotions, the brain and its intellectualisms and reaching to the supreme essence beyond is Yoga, or Concentration. Patanjali in his Yoga Aphorisms declares that the chief affliction in the way of concentration and the parent of all other afflictions is Ignorance. "Ignorance is the field of origin of the others named, whether they be dormant, extenuated, intercepted or simple." He defines Ignorance as, "The notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good and soul." In these and other aphorisms this Great Teacher of *Atma-Vidya* points to the hopelessness of acquiring the power of true concentration unless the student definitely rises to the realm of *Sat*—the One Reality and forsakes for good the region of *Asat*. Neither *Sat* nor *Asat* refers to "regions", in the sense of localities. Reality is everywhere to the "Opened Eye of the Dangma." *Maya* or illusion is everywhere to the stunted vision of *Ahankara*. "Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the 'Eye of Dangma' towards the essence of things in which no Maya can have any influence" (*S.D.* I, 45). This idea is also eloquently expressed on page 40 of the First Volume of *The Secret Doctrine:*

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realties. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

Work for Theosophy and the Theosophical Movement furnishes the most effective means of attaining to a realization of the One Eternal Basis and the power to apply this Supreme Wisdom in all the affairs of Life. The Supreme Wisdom is also divine COMPASSION—a compassion which is no attribute, but the Law of LAWS— eternal Harmony. It is "a shoreless universal essence,

the light of everlasting Right, and fitness of all things, the law of Love eternal."

To see at all times the fitness of all things implies the possession of an everlasting Standard by which to judge and discriminate. The test of our recognition of the One True Basis and our fidelity to its immutable Law of Harmony lies in our daily and hourly choices and deeds. The Basis and the Law being absolutely impersonal, the actions of the student must at all times be free from the taint of personality. Neither personal victory nor personal defeat matter. What does matter is the triumph of that Divine Truth, which can alone bring back the Golden Age—an age when there is "One Veda, one Deity and one Caste."

An Inexcusable "God"

In spite of all efforts to the contrary, Christian theology—having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally*—cannot find any reasonable excuse for its *"God,* the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos.* For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil?* If primeval man was meant to remain a half-witted, or rater witless, being, then his creation was aimless and even *cruel,* if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim,* who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.*S.D. II, p.* 95, *fn.*

FLEXIBLE THEOSOPHISTS

THE widespread human tendency to erect patterns of conduct for embodied fellow-souls is as common among students of Theosophy as in the lay majority. Especially is this evident in a period of transition like the present one when the exigencies of the cycle make firm holding to accredited lines not only a merit but a necessity. The Messenger appeared and delivered Her message, departing in 1891 after sixteen years of definite public work. By another decade "the mighty art was lost." Followed a quarter century devoted to finding and re-establishing the lines, re-creating the authentic literature, re-building a body of students to assimilate and promulgate it. In view of the debacle, the task was from some aspects even more difficult than to create anew. It has been done. Lines, literature, student-body are living fact.

What of the future? In less than forty years the new Messenger will appear. For all that present-day students know, that Embodiment is already on the scene. Surely "peering about" will not discover it—any more than curiosity would have discovered the Messenger-to-be a hundred years ago. Nor, judging by the past, will search in conventional quarters likely prove productive. What devoted student, had there been any, would have recognized in the youthful H. P. Blavatsky of that day the torch-bearer of 1875? Or Her inspired "other self" in the boyish and church-going W. Q. Judge? Yet somewhere, in some land, Their counterparts of the new cycle walk this earth, perchance.

Are there Theosophists of today, sternly holding to the lines of the Movement which have been shown them—just as honestly pioneers in their degree as were the Teachers of 1875—and holding, too, set patterns to which the new Teachers must conform, if they are to be "authenticated"? There is danger of it. Fortunately for them perhaps, "late Victorians" in Theosophic ranks will all be dead ere the new cycle dawns—and perchance, as earned due of their very "inflexibility", helped to reincarnate in its morning, with human instruments and physical environment better fitted for adaptation to the race-mind of that new day. Help has been promised, and ever given, to those who help the Work. And surely help will be needed by the "inflexibles"—though more can be accorded, and *advantaged* of, in the new cycle, if more orientation can be effected by these stalwarts ere they pass away from this one.

To come to "hard and fast conclusions about men, things and methods," as Judge phrased it, is to close doors unaware to the light that might stream through them. Thoughtful study of Robert Crosbie's letters in *The Friendly Philosopher,* especially those dealing with developments in the early days of the resuscitation of the Movement, might well render more flexible the inflexible Theosophists. His attitude of readiness and open-mindedness, his advice to fellow-students—applied equally to himself—to take advantage of *any* opportunity that might be turned to the direction of the general good, are significant in the light of results achieved. There is a flexible inflexibility that marks the true Occultist. It is a characteristic of all who "speak the same language."

A point at issue is the Youth of the day. They do not fit the pattern erected by our pioneers. To be sure, many of the younger members of the "Theosophic family" which develops as Lodges grow, are "all-right—but!" "They do not study," is a complaint. Having been "born into" Theosophy, and imbibed its teachings with their mother's milk, they have not been forced to make the tremendous efforts necessary to their elders who arrived Theosophically at mature age—and have been struggling ever since to inter, and keep buried, the personal-God ideas of their own less fortunate youth. The youngsters *use* Theosophical literature, just as they use school text-books. But their point-of-view, their *natural* basis of thought and expression, *is* Theosophical. What else could it be? Of course they need to study. Also, they *do* study. And *will* study. But "study" for them is not an effort to grub out and eradicate old roots. *Their* roots are Theosophical—they have no others. Their "study" naturally is different—to apply what they already *know* in principle, as well as to inform themselves technically. But, oh how different from the "study" patterned as a *sine qua non* by the anxious and loving pioneers!

And then these young people: "They love good times." The boys seek the girls; the girls seek the boys. And what sweet, wholesome companionship they find thus—young Theosophists enjoying life together! "But they seem more interested in sports than they are in Theosophy." Would we have them spend their scant free time in the solemn—and rather musty—atmosphere of a quiet library, poring over the purported records of a misunderstood and mis-presented past, or—building up strong bodies and self-control in the fresh air, against the pioneering to come, which surely will not be less needed, nor less strenuous in its way than that of the past?

The true note of this day, as of every day, is "Move on!" No day is an *ideal* day to those who live in it. No immediate future looks ideal; the Golden Age is always "far away." Were present-day "inflexibles" so accomplished in all ways that they would have been *chosen* for their duties of now, so well performed? Yet have they fulfilled: witness results. Why worry about the future, then, in the persons of our Theosophic Youth? Why set patterns to which they must conform—else—?

> "We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education."

Thus H. P. Blavatsky in Her *Key to Theosophy*. A beginning in this direction has been made wherever today there is a "Theosophy School" and "Pathfinders" in connection with established Lodges. Here is more "pioneer work," fruit of the vision of flexible Theosophists, and in spite of reluctant "inflexibles"—until obvious results could no longer be gainsaid.

"But the children do not appreciate their advantages," is often remarked. Some of them do—especially those who have come up through the School and now, young men and women, are themselves helpers and teachers to still younger ones. Of these will doubtless be the stalwarts of the new cycle's early days. "Inflexibles"? Hardly. "Orthodox"? Yes, in the sense that they have learned lines and teaching, and will pass them on *straight*.

But what changes are ahead! The flexible Theosophist must be ready for *anything*—to assimilate and understand it, to make use of it in forwarding the true work to which he or she is self-dedicated; to welcome any plan if it can be turned to use—yes, and to try find a way it *can* be used constructively. This Theosophy comes "to break the moulds of men's minds," including those that still cling to the minds of earnest Theosophists. Has the Master's plan been changed? Why ask? The changes must come in the development of the disciples.

What direction will the effort of 1975 take? How will the new Messenger be recognized by Theosophists? The test may prove a very subtle one. New text-books of unmistakable character and content? Why, the *present* text-books have not yet come into general use, even among avowed Theosophists. Perhaps they will come into their own only in the new cycle. Indications of today are clear that "it will be centuries before much more is given out."

Constructive work along the lines of civics, art, science, general education? For a guess, that last word might contain a clue. Foundation and direction for a "proper and truly theosophical education": were H. P. B.'s lines prophetic? And tradition points to the establishment of a great seat of learning in the West.

But the *now* is in the time for students of today. Getting ready, by helping others to get ready if they will—by finding one's own "inflexible" tendencies and dealing constructively and inflexibly with them—to grub out and incinerate the old patterns and roots. Whoever permits himself to become "set" in this period of transition is like a hard rock obstructing a stream. The waters flow by, fretted and protesting to be sure—but they flow by!

"Repentance" and Karma

Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided in one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart; when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual. —*W. Q. J.*

TRENDS OF LITERATURE

OF what nature is to be the literature of the future? A. R. Orage, in his book, *The Art of Reading**, offers some constructive suggestions which must be of particular interest to anyone at all sympathetic with or even tolerant of Theosophical principles. With the main part of his book, which deals with the definition art and is a miscellany of comments on the literature of various countries, we need not concern ourselves, save to note his conclusion in regard to literature in general.

He considers that the Germans have never had any real originality in literature, but have lived by borrowing from other nations. England, France, and Italy share every existing literary school between them, Italy, of course, being the oldest of the three in culture, which she first received from antiquity, and passed on to France, thence to English speaking countries. Could not a new entente of these three nations produce a renaissance in literature? The author says not, unless they could produce a fresh antiquity from "which to call up and revivify an old spirit." He thereupon directs attention to Indian literature, on the theory that to go back is actually to go forward with a new impetus.

The United States is considered to be in the midst of a period of "moral discussion," from which it will not emerge until much literature has been devoted to the subject, and "all the best minds of the age have contributed their precipitant." The bases around which the discussions revolve are indeterminate, and a sound foundation must be established in the minds of the people before literature can take any definite line. In other words, as Theosophists have been trying to teach for so long, an ethical basis must be the first step in true education and the arts. Mr. Orage says that the *Bhagavad-Gita* is the greatest treatise on morality that has ever been produced, although he objects to the "emotional" appeal, because we, in the West "seem to be so constituted that the way to our hearts is through our heads, and when we are approached emotionally, in the majority of cases, our heads fly away at a critical tangent."

He also recommends, as part of the education for a new age, the works of Patanjali, as being another fresh source, and one with which the educated man in the West is not familiar. It is also necessary to know more about and understand mysticism. On this

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subject more can be gathered from the *Mahabharata* than from a whole collection of modern mystical writings.

Any renaissance in literature must begin in the schools, of which there is yet no sign. Text-books of education are full of definitions of the aims and ideals of education, but their curriculum only *assumes* that the inner faculties of the mind are exercised. Judgment, imagination, generalization, thought, and moral judgment are really arts and hence within the field of possible school instruction. Admittedly such courses would be difficult, but where there is such a necessity for development of the inner faculties, the ways and means should come about. Considering the power of the mind called "intuition," or a perception of the "withinwardness of things," would it not be possible for educationists to devise positive exercises, beginning with exercises in guessing, the aim of which would be to accustom the mind to using its inner senses? Here the author forgets—or does not know—that the true spiritual perception comes from *within* in quite a different sense. It is not the result of a daily routine of exercises, but the flowering of a life of selflessness and sacrifice.

Following are some of the comments made in the concluding chapters of this book:

> " . . . We have, in the remains of ancient India, something infinitely more living . . . a literature translatable and translated into our own tongue, of such dimensions and qualities, that its chief work alone, the *Mahabharata,* towers over all subsquent literature as the Pyramids look over the Memphian sands. A realization of the inexhaustible significance of the *Mahabharata* would be the initiation of a modern Renaissance. It is the greatest single effort of literary creation of any culture in human history. Difficult for any mind to conceive the mind that conceived it, and any effort to do so is in itself a liberal education. . . .
>
> "Characters appear by hundreds, and episodes follow episodes with the infinite resourcefulness of Time. Nevertheless, there is no moment when the plan of the work is forgotten. At regular stages, by astronomical clocktime, as it were, everything is gathered together or is reassembled for a fresh phase of the continuous history. In the interval, relationships have been established between scores of characters, each of whom, moreover, has undergone mutation by experience, yet, in reassembly the whole innumerable caravan is marshaled and set off again with the least confusion in the mind of the reader. Never was writer more currently aware of his readers than Vyasa, the author . . .

"To some, this is the history of a soul in time, the history of the human race, the history of our planet, or our solar system; again, it is the study of the conquest of India by the Aryans, or of a civil war between the conquerors themselves. It can be all of these . . .

"Considered simply as literature: it is the most colossal work of literary art ever created, its example and inspiration are as multiform and vital as time itself. It contains every literary form and device known to all literary schools, every story ever enacted or narrated, every human type and circumstance ever created or encountered. The reading of the *Mahabharata* is first-hand experience. One ends it different, just as one emerges different from everything real. It is not only a fresh literary source, but something different, something real, something indubitably art, and something divine."

As the scroll of Time unrolls, the Egos of ancient lands come forth again in incarnation, bringing with them their old modes of life, their old habits of thought. Is it not natural that those wise ones of ancient India, in coming again to rebirth, should bring with them an appreciation of the literature and philosophy of which they were the heart and soul? The infiltration of Eastern ideas into the Western world, as prophesied by William Q. Judge, in 1891, is becoming more noticeable year by year.[1]

" . . . For as at first she (India) was a receptacle from which was taken an enormous treasure in material wealth and goods, so at last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of Christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world."

To Rest In The Self

It is easier to sink back into the Eternal than to dive. The diver must needs have the power to retain breath against the rushed caused by diving, while to sink gives time to get and keep the breath. —*W. Q. J.*

[1] *Theosophy*, II, 152; "India a Storehouse for Us."

YOUTH-COMPANIONS' FORUM

WHAT *part does Platonic philosophy play in modern thought?*

Over twenty-two centuries ago Plato struck the keynote for the European and American philosophies and politics. The great minds of the world are still pondering over his literature. Many of the woes and failures of our civilization have come from rejecting Plato for Aristotle. H. P. Blavatsky said that Plato faithfully mirrored the spiritualism of the ancient Vedic philosophers. The wisdom of these ancient philosophers was the same eternal and divine philosophy of Plato. By recognizing Plato the Western world made true progress, but still his influence has been accepted only nominally, for without the basic understanding of his principles the philosophy may not be grasped. His profound metaphysics must be seen to have a solid foundation, instead of being thought unrooted ideal conceptions.

For Plato, the one goal, the one necessity, the single thing to be striven for was Real Knowledge. And that real knowledge is the Wisdom-Religion of all ages—Theosophy. Great minds will continue to labor and strive with Plato's philosophy until they recognize the metaphysical and spiritual truths which will unfold its inner meaning. It is significant that H. P. Blavatsky in her very first book, *Isis Unveiled,* devoted several of the opening pages to Plato and his philosophy. With the key of understanding She brought we may obtain a far deeper grasp of what is simply an earlier presentation of the same immortal truths.

Because today the understanding of Plato is limited, the influence of his philosophy is limited and indirect.

The spirit of Pessimism, defined as "the assertion that all ends and aims of life are illusory," has been given wide expression by recent European philosophers, and is said to form an "undercurrent in much of our modern literature." What is the basis for this school of thought?

Most of the evils and misfortunes of this dark age as well as such mistaken attitudes as pessimism, cynicism, atheism and numberless other forms of discouragement, are bred by ignorance, an inclusive sin. The immediate cause is lack of knowledge, but can we not see in the philosophy of despair, the despondency of Arjuna, who overwhelmed by the forces opposing him, sits back saying, "I shall not fight, O Govinda". Herein also lies the hopeless-

ness of Duryodhana who sees the futility of combatting circumstances created by human nature, a nature which has not altered for milleniums. The struggle of life as seen by the Pessimists is a hopeless one indeed, for life as most lead it, is a struggle *against* the environment, a continuous effort to arrange circumstances to suit our personal desires. Yet in the case of Duryodhana, the principles of his nature impel him "to engage in this fruitless combat." There is no other way for both warriors but to fight. The difference lies in the understanding of the two. Arjuna, aided by Krishna, is brought to see that heaven's door may open only "through this glorious unsought fight which only fortune's favored soldiers may obtain." Consciously he engages in the battle and with full knowledge of its meaning, while Duryodhana feels its uselessness yet fights on because he can do nothing else.

What then is the immediate cure for the pessimistic outlook, if its cause is ignorance? The only way we can help is to offer a knowledge of Karma.

> "Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann." (S. D. II, 304, f. n.).

Optimism is but the opposite pole of pessimism and is a no better extreme than the latter, since disappointment always leads the optimist to the depths of despair. It is firm knowledge which is needed to open our eyes so that we may look clearly upon the conditions existing and remain unaffected, seeing them for what they are. There is never a need for being gloomy over circumstances, for we make them ourselves and can alter them under the law of Karma. And an unrealizing optimistic faith that "things will turn out all right" is not permissible until we have done all that we can to alleviate the suffering and difficulties around us. We must do the best that we can and trust to the Law for the result.

Emerson, whose philosophy in so many respects offered truly theosophical ideas, gained a lasting popularity with the American people and was in demand as a speaker all over the country. Why does not the direct message of Theosophy experience the same popular demand?

While the writings and addresses of Emerson are full of theosophical truths, without a theosophical education many of these truths are not apparent, their true significance not realized. This

is readily evident to those present-day Theosophists who read Emerson's works before they had contacted Theosophy. What was then usually considered to be wholly inspirational, is now seen to be full of scientific truths.

The works of Emerson are of a highly ethical nature. The key to his popularity was that he was able to point out so many self-evident truths which people had not thought about or considered before, but once heard from his lips took on new life and meaning. Philosophers and poets are, as a rule, not held strictly to account, for everything they say or write. In fact, most people accept from their writings all that agrees with the ideas presently held and simply skip or ignore those which call for the giving up of preconceptions, prejudices and misconceptions. It was not incumbent on those who believed in a Personal God to give up this idea. When Emerson spoke of God, they could easily interpret "God" to suit their own ideas on the subject. In Theosophy, however, the facts are plainly put forth. There are not two ways about it. One either has to face the truth or flee. No truce or compromise is possible. Theosophy calls for action, for study and application.

Once the first flush of enthusiasm is over, the Theosophist finds himself confronted with a stupendous task ahead, the great war which all Arjunas have to engage in. The forces of opposition take the shape of his best friends and relatives who resent his new efforts, the strongest and most insidious enemies lying within the individual's own lower nature. When one is faced irrevocably with a moment of choice and refuses to fight, being unwilling to give up that which appears to be good and desirable in life, he usually thereafter harbors a feeling of uncharitableness towards Theosophy. Everytime he hears it mentioned favorably it is like a thorn pricking in his side and he is usually moved to discredit the movement as often as he can—trying to convince himself that he is in the right.

It is a strange fact of human nature that when one at first aspires to follow the ideal path, he is so buoyed up with enthusiasm that he is almost deluded into believing that his objective has already been accomplished. Then when he gets down to work and sees the opposition he has to contend with, he tries to back out and run away, the lower nature offering hundreds of logical reasons why one should retreat. The aspirer sometimes finds some petty fault with the philosophy, some idea which he is positive is erroneous, and too often winds up by black-balling the whole teaching because of one seeming discrepancy.

While the philosophy of Emerson aroused people to discard many of the current foolish notions of the day and gave them a much higher view-point, it did not shake people out of the deep-grooved ruts into which they had fallen. Theosophy came to break the moulds of men's minds. The work of Emerson and others was to chip and crack that mould so as to make possible the effectiveness of those mighty blows dealt with the lion-hearted strength of an H. P. B.

One can judge of the force and momentous nature of any movement merely by the amount of opposition aroused, or by its unpopularity. As Theosophy threatened the very existence of all usurped authorities and all enthroned errors, it is not surprising that the opposing forces were strong indeed. In the early days of the Movement, Theosophy incurred the hatred of the Spiritualists by pointing out the true nature of their so-called "Spiritualistic" phenomena. The clergy opposed it on the general principle that "He who is not with me must be against me." The missionaries in India were the strongest religious foes, for being jealous of the growing influence Theosophy had over the educated Indian youths and Brahmins who were flocking to the Movement, they worked undercover, in dark and subtle ways to undermine its reputation. The Scientific world also gave the cold-shoulder to Theosophy, for Science posed as a body of knowledge, of truth. Of course, scientists admitted that they did not know the whole truth, but at least they were the possessors of as much of it as had ever been known up to that time. Theosophy, however, not only destroyed their premises and conclusions, but pointed directly to the age-old, eternal truths, the only Scientific truths worthy of the name.

The forces of opposition, with their unscrupulous mud-slinging tactics have indeed besmirched, in the eyes of the world, the fair name of Theosophy. And not only did H.P.B. have to withstand the repeated attacks from without, but also the traitors within her own fold, who perhaps more than any others, have succeeded in putting Theosophy in a bad light. Notwithstanding all this, the Movement (those groups of students who have remained true to Masters' cause) continues to thrive. Perhaps it does not grow by leaps and bounds, but this is well—for the things in nature that last the longest are those that grow slowly.

Would a University course in philosophy be helpful to the student in his study of Theosophy? Why?

First, let us examine into the way the mind works when it considers unrelated facts and theories. If we are aware that our mind

is composed of ideas, we can see that we grasp new ideas only through the ones we already hold. Therefore, in any group of students who have completed the same University course in philosophy, no two of that group can possibly have absorbed the same identical combination of ideas from that study. This is because (*a*) philosophy as taught in the University consists of a vast range of speculations and theories; (*b*) because we accept what is agreeable to our own ideas; and (*c*) because no two students who take the University course start out originally with the same mind, or set of ideas. This fact is one explanation why so many can hardly conceive of, or consider as a dream, any mention of an exact, changeless, and eternal philosophy such as is Theosophy. But, if the University student is inclined to altruism, he will during this philosophy course, collect and blend with his own nature such ideas as are altruistic, and these may open the gate of Theosophy to him.

If, however, the student is already fairly well grounded in the fundamentals of Theosophical knowledge, and is contemplating the University course to aid him in his Theosophical studies, the problem becomes entirely different. The problem here becomes—given, a certain quantity of mental energy, how shall it be spent for the best return in Theosophical knowledge? The answer is obvious. "Theosophy, as a body of knowledge, is fathomless," says Mr. Judge. "It gives the greatest minds their fullest scope". If there is then, so much of the direct true teachings to be learned, why waste time studying a multiplicity of philosophical systems and speculations? It is only by knowing truth that we can detect untruth. There can be no essential ideas about life which the University gives and Theosophy does not. And there is the very basis and heart of true philosophy which can be found only in Theosophical teachings and nowhere else. It is true that the Theosophist, with his basic conceptions, can discriminate and therefore must derive much helpful material from such a University course. But as the question is one of values, the same efforts and mental energy spent along the true lines of work is by far the better "buy."

ON PROMULGATION

H. P. BLAVATSKY'S *Secret Doctrine* and *Isis Unveiled* are veritable mines of information. If the subject is theology, the theosophical student has material which will amaze the specialist of many years' study. Biology, anthropology, ethnology, physics, and above all, philosophy, are here set forth not quite so "that he who runs may read", but so that he who devotes a few years' study is quite capable of displaying an erudition amazing to those who have done reasearch in these directions, and utterly dazzling to those who have given the subjects no attention at all. It is a strong temptation for the theosophical student to pose as a teacher on his own account, and alas, we see all too many who have done this very thing.

It is certain that no amount of purely human research could have made available the matter "put into our laps", so to say, by H. P. Blavatsky. It is a worth-while speculation as to why she did it, since she knew that only a small minority would ever even see what she had brought. Did she aim to set up a host of "teachers", each giving to his followers some special brand of "theosophy" bolstered by the background she provided? We rather think not. She well recognized, however, that the intellectually active and thoughtful always lead the way to permanent reforms, and she well knew that the mentally lazy and obtuse ever tend to fall into the patterns set by the pioneers. She provided the material which would "break the mould" of the pioneer minds, and thus give a wider and truer outlook for the mental followers. Unquestionably, it was the direct and indirect influence of theosophical *philosophy* that hastened the breaking down of dead-letter theological conceptions in the leading minds of our race, but it is likewise the failure to absorb fully that philosophy which is now leading most of our best minds into a morass of materialism, and which, in its final devastating effects, may result in the extinction of our civilization.

Ultimate good must come to the many through the few. The problem is to prevent the few from using their superior attainments for purely personal benefit. There are also among the few, those, who in their new found freedom from the fetters of theological dogma, hopefully rush along the path of physical well being, sincerely offering it as a panacea for the ills of mankind. Is there no hope of changing these outlooks? The *Secret Doctrine* is afloat in the world. The original books are now available at prices which

students can afford. All who are capable of doing so are being encouraged in every way possible to compare the tenets of the wisdom-religion with modern scientific discoveries and speculations. Many are the educators who are secretly appalled at the effects of scientific discoveries without a moral (that is, a *philosophical*) basis from which to use them. Youth wants the "why" and refuses to be controlled by platitudes of any kind. The general ferment among the so-called "intelligentsia"; the spread of socialistic and communistic ideas, even though based upon materialistic conceptions; the despondency of the sincere sponsors of these movements, when they see their experiments succeed with results quite the opposite of their ideals: may not all these be indications of a time coming when the truly intelligent will make a determined search for a philosophy that will logically explain the things which modern research and thought have presented for consideration? If Theosophists keep the pure *Secret Doctrine* available and without blemish, it is not too much to hope that the spirit of scientific inquiry alone will lead the questing minds of the race to embrace its all-inclusive philosophy, which offers the only rational explanation of things—the goal of scientific thought in its truest and deepest sense.

But there is another means by which may be hastened the day when the *Secret Doctrine* will become the textbook of science. In the fighting of forest fires a principle is made use of called backfiring. Materials which would furnish fuel for the main conflagration are deliberately destroyed in advance, so that plus the man-made firebreak, an additional burned over area opposes the advance of the main body of flame.

No matter how little one may feel capable of expressing theosophical teachings, it is certain that every student is at least able to correct erroneous impressions in regard to the philosophy and the teachers. That there exists in the public mind so many gross caricatures of theosophical tenets is largely the fault of theosophists themselves. The evil must be remedied by them, and how could it better be performed than by a simple straightforward statement of the principles that we ourselves have found to be unassailable. It is to free the mass mind from priestly domination, superstition, ignorance, and their accompanying mental and physical bondage, that Theosophy is in the world. And in the steady promulgation of its fundamental ideas lies the hope of mankind in this century. The United Lodge, as we know, declares itself as dedicated to the dissemination of these fundamental principles, and does not concern itself with metaphysical abstractions and psychic phenomena as

such, although among its individual members may be those who, by capacity and temperament, have acquired a fund of knowledge and experience, which, did they care to parade their attainments, would put to shame the highly publicized pseudo-occult teachers, regarded by many, in their ignorance, as possessing almost superhuman intelligence.

In the conviction that each one is a ray from, and one with the Highest; that our thinking, feeling, and bodily natures were built by ourselves, and that we reap what we sow; that the purpose of life is to learn, and that all is soul and spirit ever engaged in acquiring understanding through diverse forms and environments—we must find serenity, courage, fortitude, strength, contentment, and compassion. Taken together, they are that which all peoples have ever sought—real happiness. All too often has it been looked for in external conditions and blind beliefs, the fruit of which invariably is bondage and misery.

There are thousands of sincere well-meaning individuals who actually are thirsting for an explanation of life that really *explains*. Could they but hear the fundamental principles of Theosophy clearly and simply expressed, they would see that here is something that merits investigation. The great task for sincere students is to "fit themselves, by study and otherwise, to be the better able to help others," to see that this teaching deserves their most serious consideration. As to method of promulgation, Wm. Q. Judge, in *Letters That Have Helped Me,* Vol. II speaks clearly:

> . . . the A B C of Theosophy should be taught all the time, and this not only for the sake of outsiders, but also for the sake of the members who are, I very well know, not so far along as to need the elaborate work all the time. And it is just because the members are not well grounded that they are not able themselves to get in more inquirers . . . if the simple truths practically applied as found in Theosophy are presented, you will catch at last some of the best people, real workers and valuable members. And Theosophy can best be presented in a simple form by one who has mastered the elements as well as "the nature of the Absolute." It is just this floating in the clouds which sometimes prevents . . . getting on.

THE ORIGIN OF ANCIENT RACES

THE ancient nations of Mesapotamia and Egypt are generally regarded by Science as the first civilized peoples of the world, yet little is known of the actual origins of these races. The teaching of Theosophy in this respect is entitled to a hearing at least, that the great Aryan Race, to which both the Egyptian and Mesapotamian peoples belonged, began its independent existence about a million years ago on the high plateaus of Central Asia. And if we examine the record of history, winnowed of chaff and error, as it is offered in the writings of H. P. Blavatsky, we may see that for ages there have been great waves of emigration from the East, forming the stream of Aryan sub-races into the lands they now occupy.

Going still further into the past, we find that —

> It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the *Sabha* and *Mayasabha,* mentioned in the Mahabharata, the gift of Mayasur to the Pandavas. It is from them that they learnt aeronautics, *Viwan Vidya* (the "knowledge of flying in air-vehicles"), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy. (*S.D.* II, 426).

Egypt was settled for the first time some 400,000 years ago by a sub-race of Atlanto-Aryans. Although this race had been separated from the latest Atlanteans for ages upon ages, "their Initiates had preserved *all the records.*" (*S.D.* II, 750).

> Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British Islands and France were not even in existence. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in Secret works." (*S.D.* II, 746).

On page 432 of Volume II of *The Secret Doctrine* she says:

> The *Schesoo-Hor* ("the servants of Horus") were the people who had settled in Egypt; and, as M. G. Maspero affirms, it is to this *prehistoric* race that "belongs the honour . . . of having founded the principal cities of Egypt, and established the most

> important sanctuaries." This was *before* the great Pyramid epoch, and when Egypt had hardly risen from the waters."

On page 429 of the same volume she writes,

> The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, which built the first Pyramids in the country, and that certainly before the advent of the "Eastern Ethiopians," as Herodotus calls the Egyptians.

But who were the Eastern Ethiopians? Quoting a Hindu history of India, H.P.B. gives the following clue: "Under the reign of Visvamitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brahmans, emigrated with all his companions, passing through Arya, and the countries of Barria, till he came to the shores of Masra." (*Isis,* I, 627). This route H.P.B. describes as through Persia, Arabia, Abyssinia, to Cairo. And she says that "Unquestionably this Manu-Vina and Menes, the first Egyptian king, are identical."

The very word "Nile" is borrowed from India, for this is one of the names by which the great Indus river was known to the ancients. Its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. Explaining a Greek myth, H.P.B. says, "The race of Io, 'the cow-horned maid' is then simply the first pioneer race of the AEthiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India)." (*S.D.* II, 418).

So, to summarize, Egypt has been the home of many races, and in the hundreds of thousands of years which her history includes, has seen the rise and fall of unknown civilizations which we have yet even to begin to rival. There was the first great Atlantean culture, which established the important cities and built the great sanctuaries. The descendants of these, or later colonists, erected the great pyramids. This must have been 75,000 or more years ago, in the era of Osiris and Hermes. (*S.D.* II, 374). Then, there were successive waves of Aryan invasion from the East. The first of these invaders brought with them from Southern India and Lanka (Ceylon) the wisdom of the Mother race. They were dark-skinned Aryans, skilled in the art of building, who brought to Egypt their ready-made civilization in the pre-Menite period. (*Isis* II, 435). There were doubtless mixtures and infusions of racial strains, through which the Egyptians became more and more "Aryan", and, says H. P. B., "The *human* dynasty of the older Egyp-

tians, beginning with Menes, had all the *knowledge of the Atlanteans*, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their archaic records." (*S.D.* II, 436).

In view of the accumulation of these records which must have taken place in Egypt over a period of time which staggers the imagination, and of the wise men who during that time inhabitated the country, from the Divine Kings of a hundred thousand years ago, to the priest initiates of later days, is it any wonder that Egypt has been the place where nearly every sage of more recent "antiquity" visited and received a degree of initiation?

The story of the Mesopotamian civilization is also one of colonization from the East. The earliest peoples of this area are thought to have been the Sumerians, "of mysterious origin" for modern historians, although the speculation that "they were dark whites of Iberian or Dravidian affinities" hazarded by H. G. Wells may not be far from the truth. H.P.B. calls the "Iberic" population of Europe "probably Ethiopic", and says that an early Aryan subrace "had been gradually spreading over the continents and islands of Europe, as soon as they had begun to emerge from the sea." (*S.D.* II, 743). According to Wells, Sargon, king of the Akkadians, whom he calls a Semitic people, conquered the Sumerians and reigned over them in the lands about the Persian gulf. But H.P.B. says that the Akkadians were a tribe of the earliest Hindus. "They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people." (*Isis* I. 576).

> Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefited thereby. These Khaldi were the worshippers of the Moon-god, Deus Lunus, from which fact we may infer that the Akkadians — if such be their name — belonged to the race of the Kings of the Moon, whom tradition shows as having reigned in Pruyay — now Allahabad." (*Isis* II, 48).

In *The Secret Doctrine* (Vol. II, 748) H. P. B. says that the "Chaldees" were "the 'wise men' of a *caste,* not of a nation, a community of great adepts," who settled in Babylonia, and in the *Glossary* she writes that they were "At first a tribe, then a caste of learned Kabbalists." Perhaps they were also the sacerdotal adepts of the Akkadians.

If, as it is asserted by Colonel Vans Kennedy, Babylonia was from her origin a seat of *Sanscrit* literature and Brahman learning, how could the Brahmans have penetrated there except by emigration from India? asks H.P.B. (*Isis* II, 428). She hints that the Babylonians themselves were the descendants of those who had dwelt in the area submerged by a flood which changed the whole face of Central Asia about 10,000 B.C. (*Isis* II, 426).

It was in Babylonia that Apollonius visited for a year and eight months, where he had intercourse with the magi, and "learnt something of them and also taught them something". And many other initiates of the past studied the ancient lore of the Chaldeans, just as they visited the schools of Egypt.

Evidences of the true source of western civilization, or rather, of that which is "truth" in what we call our "civilization", might be adduced for many pages more, drawn from the well-nigh inexhaustible well of knowledge offered the student in the writings of H. P. Blavatsky. And to these could be added still others by the student who has kept close watch over the progress of archaeological discovery since Her time. But necessary as this sort of research is, the support of the Theosophic version of history is not the primary need of the Race. Obviously, were such supporting evidences to turn the tide of human dogmatism and ignorance, the world would have become a brighter place to live in some 59 years ago, when *Isis Unveiled* was first received by the reading public.

The basic cause of our blindness lies in the "vested interest" held by the lower nature in the things of the *person,* whether these be material wealth, psychological power over others, or the sway of prejudiced academic opinion. Before these veils can fall away from our understanding, the lesson of the moral philosophy of H.P.B. must be learnt. It was the effacement in the West of the living fire of the Wisdom-Religion that caused the distorted growth of our civilization into its present *monumental* materialism, caused all our learned misconceptions, historical and otherwise. By the bright illumination of that same Fire will our past, and the future as well, be seen in their true light.

ON THE LOOKOUT

President Hutchins Speaks Out

All too many men of ability, position and influence preserve a discreet silence on matters of utmost moment in the welfare of their fellows. Intellectual honesty and moral integrity, under our increasing opportunism, seem to weaken in proportion to preferment. The "common people" are at least honest in the expression of opinion, however erroneous their opinions may be. That intellectual advance is accompanied by ethical retrogression, and that many are ready and willing to surrender character in order to obtain reputation—all this is so current as mostly to be as unnoticed as any other thing to which we have become habituated. The more, therefore, is the significance and the presage of the recent address by President Hutchins, of the University of Chicago, to its graduating class. THEOSOPHY is grateful to place of permanent record some extracts from this address:

The College Graduate's Future

> "I am not worried about your economic future, I *am* worried about your morals. The most insidious, the most paralyzing danger you will face is the danger of corruption. Time will corrupt you. Your friends, your wives or husbands, your business or professional associates will corrupt you.
>
> " 'getting on' is the great American aspiration. The way to 'get on' is to be 'safe', to be 'sound', to be agreeable, to be inoffensive, to have no views on important matters not sanctioned by the majority, by your superiors, or your group.
>
> "This is reflected in the hysteria of certain organs of opinion which insist on free speech for themselves . . . and at the same time demand that it be denied everybody else.
>
> "It is reflected in the general resistance to all uncomfortable truths. It is reflected in the decay of the national reason.
>
> "Almost the last question you can ask about a proposal nowadays is whether it is wise, just or reasonable. The question is, How much pressure is there behind it, or, How strong are the vested interests against it?"

President Hutchins adds his voice to that of President Morgan, of Antioch College, in his closing remarks to the graduating class:

> "Do not let 'practical men' tell you that you should surrender your ideals because they are impractical. Do not be

reconciled to dishonesty, indecency, and brutality because 'gentlemanly' ways have been discovered of being dishonest, indecent, and brutal. Take your stand *now,* before time has corrupted you, [or] before you know it, it will be too late."

WHO INSPIRED THE CONSTITUTION?

On every hand one finds tinkering with the American Constitution. Many of the States have laws, many cities have ordinances, and even the Congress is frequently enacting statutes in violation of the Constitution. So far the Courts, despite human weaknesses, have, in a long line of precedents, shown that the Judiciary is the real protector of the Constitution. More sinister than all else is the popular contempt, ever growing, of restraints of any kind on the "liberty" of the individual. Where are to be found genuinely "law-abiding citizens"? Not anarchists, not communists, not Socialists or any other brand or breed or class of subverters of the "established order" are the real enemies of *constitutional* government. All these are but symptoms of the decay of public faith that ours is a government "of the people, by the people, for the people". That loss of faith has two sides: the cause and the effect. The effect is everywhere discernible in laws enactd by majorities under the influence of powerful "special interests". The *cause* is not special, but general—the general decadence of the spirit, the heads and hearts which gave us the first Scriptural government on earth—the Will of the people definitively chartered. A single center, a single focus of liberty gave the germinal impulsion. In whom was that germ fecundated?

TOM PAINE THE FATHER

Universal acclaim has named Washington the "Father of his Country", and rightly so in the Kshatrya sense. But morally, spiritually, intellectually, the historical facts show beyond question: first, that without Paine's energic pamphlets Washington's arm would have been paralyzed and the American Revolution as futile as Bacon's Rebellion a century earlier. Second, that Paine's "common-sense" as well as his pamphlet of that name was the genesis of the Constitution. It was he who suggested to the "Continental Congress" the idea in these words:

"Let their business be to frame a continental charter . . . securing freedom and property to all men, and, above all things, the free exercise of religion according to the dictates of con-

science; with such other matters as it is necessary for a charter to contain."

Paine's Prophetic Vision

We, living in these "troubled times", and Theosophists in particular, may now perceive something of what Paine fore-visioned more than a century and a half ago. It is comparable to the last Message of H. P. Blavatsky to the American Theosophists nearly fifty years gone by. The two visions go together in their dual portent. Americans have failed to respond to the genius of Paine, as Theosophists have failed to respond to the genius of H. P. B. This is what Paine wrote:

> "A government of our own is our natural right: and when a man reflects on the precariousness of human affairs he will become convinced that it is infinitely wiser and safer to form a constitution of our own in cool deliberate manner, while we have it in our power, than to trust such an interesting event to time and chance. If we omit it now, some Masaniello may hereafter arise, who, laying hold of popular disquietudes, may collect together the desperate and the discontented, and by assuming to themselves the power of government, finally sweep the liberties of the continent like a deluge."

Who Was Masaniello?

A hundred years before the American crisis, the people of Naples, then under Spanish rule or misrule, were inflamed by the imposition of a "sales-tax" on fruits, a staple in their diet. Already burdened to exhaustion, riots broke out among the populace. Pillage and destruction raged while the Spanish viceroy fled the country. Masaniello, a fisherman, led the malcontents and was acclaimed "Captain-General", and the revolt spread from the city to the country. The civil authorities, powerless, called on the clerical influence, for rebels as well as rulers were "good Catholics". Under papal intervention Masaniello signed a pact which revoked the taxes, made concessions to other grievances, and was to be sent by the viceroy to the King of Spain for ratification. The "people" returned to their homes, Masaniello was murdered while making a speech—and the *ancien régime* was promptly re-established, so that the last state of the people was worse than the first. Is there no moral in all this for the peoples of to-day?

"IS THIS THEOSOPHY?"

Messrs. Rider & Co., the London Publishers, have brought out Mr. Ernest Wood's autobiography under the above title—which is appropriate enough, seeing that the greater part of Mr. Wood's career has been devoted to inquiry and effort on theosophical lines. After an experience of a quarter of a century with the Adyar mixture, Mr. Wood tells his experiences in a volume which will be interesting to the general reader as well as to Theosophists at large. Mr. Wood knew Adyar from inside out, and was an honest enthusiast whose inner integrity appears to have been a guardian angel, so that his hour of disillusionment left him without bitterness. Students may compare the Letter of Mr. Wadia to his fellow members of the Adyar Society in 1922, with Mr. Woods' volume and make their own prognosis. At all events, Mr. Woods has spoken with naivete as well as candor, and with a sincere attempt at modesty. Like all personal recitals the book sheds more direct light on its author than on those with whom the book ostensibly deals. Leadbeater and Mrs. Besant, Krishnamurti, and other minor figures are plentifully discussed in Kodak fashion. As in the process of photography the negative comes first, where black and white are reversed. The prints show white as white, the shades as shades. Mr. Woods' mind was the film from which he now "develops" the prints he displays to the public. It is a sorry exhibit, but no more so than those supplied by the numerous other neo-theosophical and "occult" societies—and in all the sects of all the religions. Mr. Woods' volume may be ordered through any bookseller.

"WORDS, WORDS, WORDS"

Under this caption a recent New York *Times'* editorial gives pungent expression to what students of Theosophy must often feel as they read the tireless (and tiresome) references to the great god "Science", which the general public now worships with the same blind faith that once was devoted to the "Church". We quote some light-house beams:

> "The surgeons met last week at San Francisco and reported on the progress they had made in readjusting and repairing the human machine when it gets out of order. We were properly astonished to learn that it is now possible to convert bearded ladies into gentle Clarissas, to saw bits of tumorous bones from

the skull, sterilize them and put them back, and to cut sympathetic nerves and thus relieve high blood pressure.

"Technique and Fundamentals"

"In the last analysis these are but triumphs of technique. They scarcely touch fundamentals. When it comes to explaining why the ductless glands may either deteriorate or burst into activity we are answered with phrases that explain nothing. We die, it seems, because some tissues 'degenerate', or acquire stomach ulcers and high blood pressure because of 'predisposition' or a 'constitutional tendency'.

Whose the Fault?

"All this is not the fault of the surgeons. It simply reflects our state of ignorance, our proneness to satisfy ourselves with mere words. The physicists, who deal with measurable quantities, are supposed to be much more precise. But are they? Those who still believe in an ether assure us that it is more tenuous than any vacuum we know, yet strong and dense as steel. The surgeons have not quite matched this magnificent inconsistency. It might be supposed that there is no room for dispute on the subject of temperature. But there is, and this because thermometers turn out to be useless in measuring high and low heat. . . . Anybody can hold a firefly in the hand. But, according to an electrical pyrometer, the glow of the creature must be produced by something hot enough to melt steel.

Other Abracadabra

"So it is with such terms as 'solid' and 'liquid'. There are solids that flow and liquids that are rigid. Like the medicos, the physicists fall back on words and give us 'thixotropism' to chew on, as if that explained why a liquid mixture of zinc oxide and alcohol behaves like a solid.

The Maze of Jargons

"The nearer we get to the fundamentals the more we are entangled in words. What, for example, is an electron? The physicists treat it at their convenience as a bit of matter or as a bit of electricity. But does this piece of legerdemain tell us what it is? When the physicists talk about the mass of an

electron they lead us to suppose that if we lumped together electrons enough we might have a mass of gold or iron. Yet they know that mass within the atom is not the same as mass without. Again words are bandied to our confusion. Language enables us to communicate ideas in the affairs of everyday life, but when we reach the rock-bottom of nature and try to describe natural occurrences exactly, we find ourselves enmeshed in just words, words, words."

"WHAT'S THE ANSWER?"

A "plain man of the people", one Jesus by name, once gave an oral "editorial" on the same subject as the *Times* writer: he discoursed on those who, when asked for "bread" give "stones". "Science" was born out of the discovery that the "Church" was giving just "words, words, words". The day may not be far distant when the populace will discover for itself that the stony diet of scientific materialism is no more nourishing than the flinty dogmas of theology. Already may be found here and there one and another who have discovered the bread of life in "the soul-satisfying doctrines of the ancient Aryans", as Mr. Judge once phrased the teachings of the Wisdom-Religion, sowed anew and broadcast by H. P. Blavatsky. Have Theosophists noted that both *Isis Unveiled* and *The Secret Doctrine* take their stand on the same ground as Montaigne? The title-page inscription of *Isis* is his; the concluding dictum in the *Introductory* of *The Secret Doctrine* his also. Readers who reflect on the wisdom in the *Times'* editorial may be glad to be reminded of Montaigne's laconism on the same subject of "words, words, words". He wrote:

> "I speak truth, not so much as I would, but as much as I dare; and I dare a little the more as I grow older. Amongst so many borrowed things, I am glad if I can steal one, disguising and altering it for some new service. There is more ado to interpret interpretations than to interpret the things, and more books upon books than upon all other subjects; we do nothing but comment upon one another."

EVOLUTION OR INVOLUTION?

A book-reviewer in the New York *Times* of Jan. 19, 1936, quotes Prof. Raymond Pearl, of Johns Hopkins University, as saying that Death is a product of evolution. It "is not a necessary or inevitable consequence of life. It is not an attribute of the cell. It is a by-product of progressive evolution — the price we pay

for differentiation and specialization of structure." The reviewer continues the development of this idea by saying that "The unicellular animal reproduces itself by division and so is potentially immortal. It leaves no corpse when the one becomes two. Death of multi-cellular organisms results from a failure of cell organization."

In the year 1888 H. P. Blavatsky wrote that "The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann", and explained that this

> German Embryologist-philosopher shows — thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental indiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. (*S.D.* I, 223).

The soul, it is said, grows by accretion, and there is distinct analogy between this division of man's nature and the immortal germ cell. If, as the *Times* reviewer remarks, death results from a failure of cell organization, may not the real fault lie in our own failure to "Complete the physical plasm . . . the 'Germinal Cell' of man with all its material potentialities, with the 'spiritual plasm', so to say, or the fluid that contains the five lower principles of the six-principled Dhyan . . . "? Here lies the secret, says H. P. B., if we are "spiritual enough to understand it." (*I,* 224).

"The Power to Know"

The power to know, or, as it is phrased by the noted physicist, Albert Einstein, "Comprehensibility", is the "eternal mystery of the world" and in his scientific opinion, "a miracle". Defining his use of the term, the Professor writes in an important article on "Physics and Reality" in the *Journal of the Franklin Institute:*

> It implies: the production of some sort of order among sense impressions, this order being produced by the creation of general concepts, and by relations between the concepts and sense

> experience, these relations being determined in any possible manner. . . .
>
> That the totality of our sense experience is such that by means of thinking it can be put in order is a fact which leaves us in awe but which we shall never understand.

UNWARRANTED PESSIMISM

Inquirers into Theosophy who are piqued at the idea that the "Perceiver" can never be met face to face and made the subject of objective analysis will perhaps find some comfort in the unwarranted pessimism of this world-famous scientist, who continues that in his opinion

> . . . nothing can be said concerning the manner in which the concepts are to be made and connected and how we are to coordiate them to the experiences.

Interesting that it is with just this field of investigation that Theosophy is concerned. "Concentration, or Yoga, is the hindering of the modifications of the thinking principle." And in order to control the mind, we must first understand it, examine and know its processes. In W. Q. Judge's *Preface* to Patanjali's Yoga Aphorisms we read that "the Mind, designated either as 'internal organ', or 'thinking principle', while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens." Small hope for the astronomer who stands in awe of his telescope and fears he shall never understand it!

This admitted ignorance of the inner nature of man is in itself the precise *impasse* which is driving so many scientists to an examination of psychic realms. And we may expect, as the cycle gathers strength toward 1975, a great rush of learned doctors to the modern séance halls, now sanctified by the odor of a scientific vocabulary.

The science of the 19th Century has been pursued to its logical limits, and the grosser forms of scientific materialism are "through". An expression of the modern interpretation of classical physics is given by Prof. Einstein:

ATTEMPTS AT SYNTHESIS

> The aim of science is, on the one hand, a comprehension, as complete as possible, of the connection between the sense experiences in their totality, and, on the other hand, the accomplish-

> ment of this aim by the use of a minimum of primary concepts and relations, seeking, as far as possible, logical unity in the world picture.

Here, as of old, is the endeavor to rationalize into unity a host of particular observations—observations of phenomena peculiar to the plane of separateness. This is the basic fallacy of that sacred cow, the Scientific Method.

Prof. Einstein traces the development of physical theory, as having consisted of steps

> in the direction of constructive speculation, each of which has increased the distance between the foundation of the theory and what can be experienced by means of our five physical senses.
>
> We now realize with special clarity how much in error are those theorists who believe that theory comes inductively from experience . . .
>
> Physics constitutes a logical system of thought which is in a state of evolution, whose basis cannot be obtained through distillation by any inductive method from the experiences lived through, but can only be attained by free invention.
>
> The justification (truth content) of the system rests in the proof of usefulness of the resulting theorems on the basis of sense experiences, where the relations of the latter to the former can only be comprehended intuitively.
>
> Evolution is going on in the direction of increasing simplicity of the logical basis. In order further to approach this goal, we must make up our mind to accept the fact that the logical basis departs more and more from the facts of experience and that the path of our thought from the fundamental basis to these resulting theorems, which correlate with sense experiences, continually becomes harder and longer.

Honest Einstein

Given a premise of limited validity, there can be arrived at a conclusion of only limited application. Given a variety of such premises, there must result a collection of contradictory conclusions. The more widely true the premise, the more universally applicable the result. Einstein, having "invented" a theory which enjoys a long string of practical confirmations as the result of observation and experiment, may thus have hit upon a premise which is more universally true with respect to the physical universe than any other modern hypothesis. Yet it has its contradictors:

> . . . up to the present time (he writes), the relativity field theory

is unable to give an explanation of the molecular structure of matter and of quantum phenomena.

Doubtless, it is from such clear-thinking, fair-minded scientists as Albert Einstein that Theosophy will first gain open recognition in a world of "orthodoxy". Not in this generation, perhaps, but in a not too distant future. Meanwhile Theosophists may see in the Three Fundamental Propositions of *The Secret Doctrine* the only true "primary concepts", which alone can lead to "logical unity in the world picture." They provide a logical basis which, far from departing "more and more from the facts of experience", on the contrary, become truer and truer to the individual as he makes his correlations, and easier and easier of application.

BEN FRANKLIN'S EPITAPH

Recurrently THEOSOPHY receives inquiries as to the exact text of Benjamin Franklin's Epitaph as written by himself. It is perennially interesting to Theosophists, not only in itself but as indicating that "the Adepts of 1776" were no figment of Mr. Judge's imagination. Here, then, is the Epitaph:

The Body of B. Franklin,
Printer,
Like the Cover of an Old Book,
Its Contents Torn Out
And
Stripped of its Lettering and Gilding,
Lies Here
Food for Worms,
But the Work shall not be Lost,
For it Will as He Believed
Appear Once More
In a New and more Elegant Edition
Revised and Corrected
By the Author.